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The school is divided into three departments: Primary, middle and high school, each under a competent teacher, J. Burleson Rogers, principal; Miss A. DeBard and Miss S. Galaway, assistants. The instruction in each department is thorough. The curriculum embraces all subjects leading to a college or university course. The school is supplied with good, improved furniture; desks, apparatus, globes, maps, reading, historical, geographical and physiological charts, library books of reference, dictionaries, cyclopedias, etc. On the recreation grounds are lawn tennis and croquet sets, swings, cross bars, etc.

Session begins Monday, September 2, 1889, and embraces four terms of two and one-half months each.

Pupils may find board in pleasant homes at $12 to $15 per month.

HISTORIC ORNAMENT.

Why Drawing Teachers Should Teach Historic Ornament.

By W. T. Harris, LL. D.

The cause of industrial drawing is in the ascendant, and as the one general branch of industrial training it may justly claim its prominent place. In American arts and manufactures there is abundant ingenuity and technical skill. It is the lack of æsthetic taste which prevents American manufactures from making their way broad in competition with the rival commodities of France and Great Britain. The old maxim, "De gustitus non est disputandum," is not true as an ethical mandate nor as a dictate of practical common sense.

Works of art and ornament that shall command the markets of the world must pay their respects to the standard of the beautiful set up by the Greeks. Other standards may win a temporary vogue in this or that province, but they will not hold their own in different nooks nor in many provinces of the world market at any one time. The reason for this has been often demonstrated in works on the philosophy of art. The Greek nationality alone among all historic peoples made a religion of the beautiful, and their definition of the beautiful may be expressed in our language as the representation of freedom in material forms. Inanimate matter is caused to assume the form of living body; it is made to conform to some inner purpose or design, as though a soul dwelt in it and used this body of matter for the expression of its designs and the attainment of its purposes.

The appearance of mathematical regularity and symmetry is the lowest order of the beautiful, a beauty that soon becomes tiresome to the spectator. In the teaching of drawing throughout the country there is evidently too much stress laid upon the two lower steps in art—the production of regularity and symmetry. It should pass through these steps only on the way to the third step—the expression of harmony. Harmony alone is something above the laws of regularity and symmetry, is the step that expresses the Greek standard. It alone expresses freedom. Harmony uses regularity and symmetry, and subordinates them to the expression of purpose and design. It makes a unity of its ornament by making all its parts show an adaptation to the purpose of the soul within the work of art. For the artist endows matter with a soul. Just as the poet personifies and animates nature, so the artist personifies wood and mineral substances, and makes them take on the semblance of life and free movement undertaken for the accomplishment of purposes. Around a vessel made of potter's clay, or wood, or metal, there coils a vine, choosing its path upwards toward the light, but stopping at intervals more or less capricious to expand into symmetrical leaves, blossoms and fruit.

Around a vase are represented groups of joyful youth in action or in repose—a glimpse of the eternal springtime of life. The vase itself in its contours spurns the simple geometric forms of the cube, the cylinder, or the globe, and soars away from these as though moved by a vital impulse from within to produce the oval or primitive life form—the curve that continually breaks away from abstract conformity to law or constant measure, such as is found in geometric shapes like the circle or ellipse. Not content with this in the form of repose it adds oval to oval antithetically. It plays with lower forms in order to express its perfect freedom and spontaneity. It moves outward on an oval, and then inward again as though it proposed to close its curve and complete its egg form, but changing its purpose it expands again in a reversed oval. It then stops suddenly and girds itself as though with some external cincture. But it only plays with this symbol of outward constraint (the band or girdle), and hastens to manifest its freedom by escaping from its bonds and returning to its own chosen symbol, the oval. Thus a work of art—even a vase, a mere vessel of capacity—expresses freedom.

The human race, in all its stages and conditions, loves freedom and the expression of it. But the civilized races far surpass the savages in their appreciation of the highest order of the beautiful. The savage does not get much beyond a taste for what is regular, like a fringe, or a string of beads in geometrical shapes. The next stage of culture gets so far as to admire symmetry. Not finding the human body entirely symmetrical he thinks to increase its beauty by tattooing symmetrical figures on it. In his images of his gods he makes them symmetrical by adding a face to the back side of the head and placing another pair of arms to the back, etc., so as to correct the one-sidedness of the human body which seems to him so lacking in beauty because it does not conform to symmetry.

With the insight into harmony the nude human body becomes beautiful, just as the Greeks modeled it; i. e., the appreciation of its true beauty, as found in gracefulness, has begun. The statue must express action, or the intention to act. Even the seated figures of Pheidias have all their limbs under control and are apparently just on the point of action. Every limb is thus subordinated to an internal purpose, and this produces what is beautiful. Even the lack of symmetry in the human form aids and assists the expression of harmony, which is the adaptation of the visible form to express and execute an ideal or motive—a spiritual purpose.

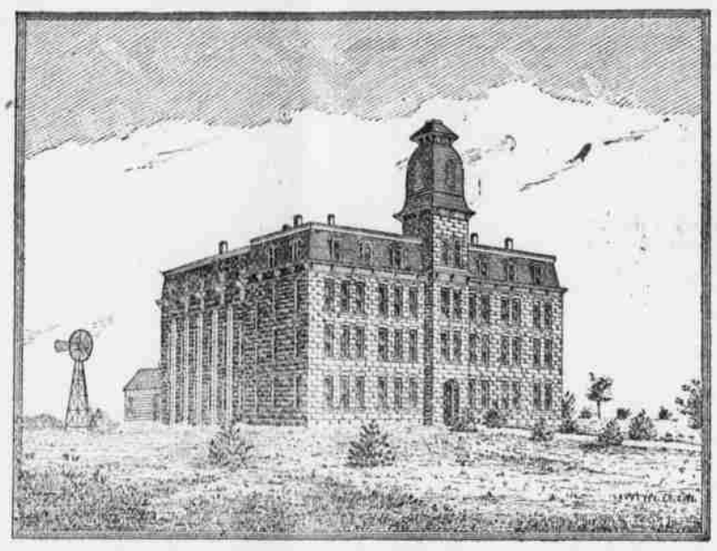
Industrial art sets out with the laudable purpose to educate its pupils so that they may make our manufactures more salable by tasteful ornaments. It is evident that more must be done in the direction of educating the ideals of taste, and perhaps less of mere hand practice. The pupils must not be kept on lessons in regularity and symmetry as though any high order of the beautiful could be achieved in these. We shall never command the markets of the world by adding such a rudimentary style of ornament to our goods. The soul of civilized man loathes mere repetition or mere symmetry. Only the Chinese taste can endure the monotonous music of a tin pan through a whole day. The cultivated races love to see gracefulness of shape in their materials for food, clothing, and shelter, and in all their implements.

Gracefulness is that appearance of freedom which we have already discussed. The soul in its depths feels its freedom and loves to see this heaven-born attribute revealed in external shapes and forms. This is the significance of the beautiful. Things must seem to be for themselves, and not merely useful for others. We do not like to see vulgar use stamped on objects, even on the most useful of objects; but we must feed our eyes with the appearance of self-activity and freedom, as a sort of reminder of our own ideals, suggesting that we are immortal souls, and not the slaves of our bodies, selling our heavenly birthright for a mess of pottage and toiling in thraldom for mere food, clothing and shelter.

These reasons for the beautiful seem very transcendental and impractical to our average educational reformers. They think that children "should be taught to earn their living by acquiring skill in carpenter work and blacksmithing." Their mistake seems at first ludicrous. But it is more than this; it is serious. "Production," said one of our most astute economists, Mr. David A. Wells, in 1884, "was never so great in this nation in relation to population as it has been in this last year of depression and want. The East is glutted with goods and wares; the West with corn and meat; the Middle States are burdened with coal and iron; the South with cotton and grain, and each section has all that the world needs."

We are producing too much raw material, and manufacturing too much common goods of a coarser quality. If we could put more taste into our manufactures, employ fewer people in raising the raw materials, and fewer in making coarse goods, and more in producing a finer quality of ornament, the balance would be restored. As it is, only one-twelfth of our laboring population are engaged in the wood-working trades. In the twenty-five trades that belong to wood-working, and in the twenty-two trades that belong to metal work, there were, in 1880, 1,349,307 laborers. These provide more goods than we can sell at home and abroad. We cannot get and hold foreign markets unless we put a more refined, æsthetic taste into our ornament.

This is the practical question. We have heard much of the Swedish education in wood work. But when we have seen specimens of the productions of Swedish schools, the impractical character of that education has become obvious. The Swedish youth need precisely what our youth need and what the youth of France and Belgium actually receive, namely, education in real industrial art. Such wood work as the Swedes make cannot command the market of the world like the productions of France and Belgium. In our great commercial year, 1881 (see report of treasury department, foreign commerce, 1881), we imported from Sweden only $173 worth of wooden manufactures, counting cabinet wares, house furniture and various other manufactures of wood. But we imported nearly a thousand times as much of this commodity from Belgium. As an amazing fact in contrast with this, in that same year we imported from Sweden and Norway nearly $40,000 worth of rags! In that year, too, we supplied our home market for wooden manufactures, except an importation amounting to a million and a half, and exported $18,600,312 worth. We imported also from Sweden $744,020 worth of iron in the shape of bar iron, pig iron, and old scrap iron, buying it merely as raw material. But we purchased less than one sixth that amount of manufactured iron and steel in that year from Sweden and Norway, not finding their æsthetic taste in manufactures to our liking. These are facts to be pondered by those among our people who pride themselves on having discovered the word "practical" as something opposed to the ideals of the soul.



SOUTHWESTERN UNIVERSITY—MALE COLLEGE. [SEE PAGE 8.]

A Liberal Education.

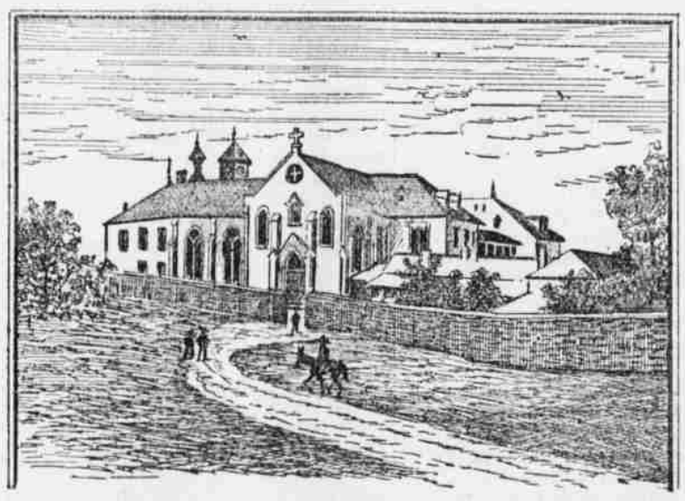
Comparatively few people have clear ideas in regard to education. It is most generally confused with knowledge, and the acquisition of useful information is supposed to be the main object in going to school. Now, knowledge is a valuable acquisition, and the man who possesses it has, in most cases, a commodity that commands a money value in the markets of the world. But knowledge is not education. Education, it cannot be said too often, is not an acquisition but a development; it is not an accretion from without, but a growth from within. I believe that a liberally educated man should be able to think; that he should have an intellect so trained by repeated and systematic exercise that he can discover truth though it be hidden in the bowels of the earth, or buried in the depths of space. I believe that a liberally educated man should have his tastes so ripened and elevated that he can recognize and appreciate the beautiful whether in nature or in art. I believe that a liberally educated man should have a fully developed moral nature; that he should be a man "whose passions are trained to come to hoel by a vigorous will, the servant of a tender conscience." In a word, I believe that a liberally educated man should be the proprietor of the true, the beautiful and the good. In other words, that he should be the owner by an indisputable title of all that is worth having in this world. If you have the truth, you will be a slave to no man or creed, for "the truth shall make you free." If you are trained to appreciato the beautiful, you possess a sense of unfailing and inexhaustible pleasure; for "a thing of beauty is a joy forever." If you are upright and honest in word and deeds, you need fear no evil, for "thrice is he armed who hath his quarrel just."

Are not truth, and beauty, and uprightness, then werth having? Is not truth worth all the labor that its discovery costs? Faraday thought so when, on Christmas morning, 1821, he discovered that a continous mechanical motion might be produced by the action of an electric current. Jenner thought so when, on the 14th of May, 1796, he proved by his experiment on the boy, James Phipps the antivariolous power of vaccination. Balboa thought so—

"When, with eagle eyes
He star'd at the Pacific; and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien."

Subsequent events have shown the value of these discoveries. The discovery of the Pacific ocean made the circumnavigation of the globe possible. The discovery of vaccination freed mankind from the terrors of a disease that threatened to depopulate the earth. The discovery that an electfic current would produce a continuous mechanical motion gave to the world the electric light and electric motor. These are but three of the many wonderful discoveries that scientific thought has given to the world. Great, however, as the number of these discoveries and inventions is, there is reason to suppose that we are just at the beginning. What has been accomplished, though seemingly so great, is, in comparison with the possibilities of the future, but the nestlings of a giant in his cradle. Do not the students of Texas wish to compete for the honors that will crown the future discoverers of truth? The field lies open—why not enter? We want to know what is the true cause of "dead spots" in cotton fields. A remedy would save enough annually to Texas alone to pay the current expenses of all the high schools in the state.

We want a cheaper fuel than coal or wood, a cheaper motor than steam or electricity, and we need a vessel that will swim in the air. It is only a question of time when we shall get all three. We want just now, more than all other things, a preventive against yellow fever. Something must be found that will guard us of the south against its attacks as effectually as we can now be guarded against smallpox. We cannot afford to have the fairest portion of this continent exposed to its ravages. Outside of the actual loss of life, the damage inflicted by it in other respects is immense and often irreparable. It destoys values, unsettles trade, interrupts commerce and fills our cities with consternation and dismay. For the man of science who will discover a preventive against yellow fever there awaits a crown of honor and a name that will never perish from the face of the earth. It would be unreasonable, however, to suppose that great discoveries are likely to be made by everybody. In the diamond fields of South Africa it is seldom that a miner finds a Kohinoor. Most of us must be content to make comparatively small contributions to the great store of truths which the world is gradually accumulating. But as a diamond, whether great or small, is still a diamond, so a truth is a truth, and the man who discovers it often feels "like some watcher of the skies when a new planet swims into its ken." Now, the only way under heaven in which a man can discover truth is by the exercise of his reason. Is it not worth your while, then, to train yourselves to think? You can do it as others have done, by following honestly and thoroughly the course of liberal and scientific studies begun at this High school and finished at the University, provided you shun no difficulty, shirk no task and always exercise the supreme privilege of doing your own thinking.



URSULINE CONVENT, SAN ANTONIO. [SEE PAGE 8.]

Besides having a trained and developed intellect, a liberally educated man should have the æsthetic and humanistic side of his nature so cultivated that he will find himself in hearty sympathy with beauty as exhibited in the fine arts or in the ordinary and infinitely varied aspects of nature. In a word, he should have culture. By culture I mean the refinement that comes from the study of the humanities or polite literature; that repose of manner which comes from an intimate association with the good and great of all nations and of all times; that polish which is acquired by an acquaintance with poetry and eloquence, and with at least the literature of music, painting and sculpture. By culture I mean that almost instinctive sense of the requirements of good society that makes a man a gentleman, no matter how mean may be his birth; that makes a woman a lady, no matter how sordid may be her surroundings. But culture includes more than this. It implies that broadening of the mind which comes from wide and generous reading. It indicates that extended horizon which those secure who climb to mountain tops. Hence, a man of culture is never a bigot. He has read too much not to know that every question has two sides. He is wise enough to know that even in evil "there is a soul of goodness, would men observingly distill it out."

It must not be understood that this culture is found only in the walls of a university. There have been gentlemen and ladies, philanthropists and philosophers who never took, under the guidance of a faculty, a liberal course of study. The courtliest gentleman that ever graced the presence of kings and queens, the manliest man that ever towered in the press of knights, the most eloquent orator that ever spoke the English tongue, the greatest master of subtle harmonies, the most consummate artist, and the profoundest philosopher that ever sounded with his plummet the illumitable ocean of human passions and desires, never wore the academic gown. Whom can I mean but Shakespeare? We are, however, not all Shakespeares; and to ignore or slight the well recognized means by which we can be assisted in our efforts to attain culture, because some have attained it without assistance, would be folly. In your scheme of studies, then, do not neglect those that tend to ameliorate your natures and to widen your views. You will find them to be the sources of the purest and most refined pleasures, and the incentives to the noblest and manliest actions.

But in addition to a well trained intellect and broadened, cultivated views, a liberally educated man should have a fully developed moral nature. He should be able to discern clearly and distinctly the fundamental principles of right, and should have the power of will to act upon them regardless of what the consequences may be. Indeed, he will know that the consequences must, in the end, be equitable and just, "for the Lord God omnipotent reigneth," and His universe is governed by moral as well as by physical laws.

The ability to do right simply because it is right is the consummation of all systematic training; it is the crowning glory of educated manhood and womanhood. A man may have an intellect that is a clear, cold, logic engine, ready to be turned to any kind of work, to spin the gossamers as well as forge the anchors of the mind; but what if he is an habitual liar? A man may have all the graces of a Chesterfield, and all the accomplishments of an Admirable Crichton; but what if he is morally rotten and corrupt? A man may have as broad a mind as Bacon's; but what if he takes bribes?

Can virtue be taught? Socrates asserted that it could, and I don't know that he was entirely wrong. Whether morality is a legitimate subject of education or not, it is certainly true that it is during the period usually devoted to education that habits of morality are generally formed. It will be during your stay in the school, college and university that you will probably receive the finishing touches to that moral education which began at your homes. This part of your training must, from the nature of the case, be largely an individual matter. You will be taught the fundamental principles of ethics as they have been written down in books, and which every educated man ought to be familiar with, but it will be in your daily intercourse with your fellow students and with your teachers, and it will be in your daily communings with yourself that you will find opportunities to test your moral sense and strengthen your moral purpose. [In this self-training your best and safest guides will be your conscience and the Sermon on the Mount.]

Such, in brief, are, according to my ideas, the fundamental elements of a liberal education. Wherever they are found the possessor is an educated man, whether he ever took a degree or not, and when they are not found the man is not a completely educated man, though he holds diplomas from half the universities of Europe. Any so-called scheme of education which omits them is a sham and a delusion, as those who embrace it will find to their cost when it is too late to remedy their mistake. LESLIE WAGGENER.

The Shop and the School.

The vast majority of mankind is interested in the shop. The after-school life of the majority of the public school pupils is to be shop life, and the school curriculum, methods and tone should be largely attuned by that fact.

The work of the school, however, is not to make better workmen in the shop, but rather to secure greater ultimate success, comfort and happiness because of such work. As labor now is any youth can become handy in any shop, if he will devote himself to it for a little time. A full course of industrial training would rarely lessen perceptibly the time required to initiate him into any mechanical industry.

Industrial training in some features, and with well defined limitations, has educational advantages in teaching accuracy in observation, measurement, estimate, and in the actual doing of the thing projected. Aside from this educational advantage, it is a misfortune to bring the shop life too early into the path of our boys and girls. There is no occasion to fear that labor will lack fascination when we are obliged to put up legal barriers to keep the children from entering the shop before they are thirteen years of age, when nearly every home has to make war upon the passion of American youth for shop life.

Some Obvious Points in Etiquette for Teachers.

By the author of "Do."

1. The cardfnal principle underlying all your motive for action should be a firm and unfaltering reliance on your self-sufficiency. There is no support so unstable as perverted self-consciousness. Believe in yourself.

2. As no one is ever great who does not believe in himself, and as a result of this belief all great men are egotists, you must perforce be one, but of course you are one only in a pure, clean sense. While in the words of Paul you are not to think of yourself more highly than you ought, you are nevertheless to think of yourself as highly as you can.

3. In all cases of dispute adjust the complication by employing the same method you use in your schoolroom; namely assume the dignity of absolute superiority. "I say it is so," and that of course ends it.

4. Don't fail to talk "shop" whenever you meet your fellow-teachers. They need the stimulus of your encouraging words, and they are duly grateful for your confidence.

5. Don't fail to advertise your calling by your words, your tone of voice, your severe deportment. There is nothing like living up to your "cloth." The world needs assertive persons, positive in their convictions and fearless in their utterance of them.

6. By all means retain in public and private conversations your school room tone of voice. There is a majestic command and an eloquence of power in it, and you cannot fail of impressing those that listen to you with the superior force of your character.

7. Frown severely upon all giddiness and all frivolity. Don't relax for a moment your principles on the outward observance of the strict conventionalities of life.

8. It is better for you to associate with those of your own profession. Promiscuous association with those of a less noble calling will tend to make you lax in your devotion to your own rules of life as laid down here and in your own heart.

9. It is meet and proper that you cast dirt and ridicule on the methods employed by other teachers. You know your ways are always right, and if other teachers do not adopt your plans, or reach results comparable with yours, so much the worse for them, and they must expect to receive castigation in your withering scorn.

10. At institutes and associations you may properly refuse to sit out the reading of essays on recondite subjects by eminent men in your profession. You may call them theorists, and pity their delusions on the subject matter which they have lucubrated. You know just how it all should be, for you labor close to the raw material.

11. You will be untrue to the traditions of your trade if you fail to assert that you have absolutely no whispering in your school.

12. Denounce your superintendent in round terms. He was selected by your committeemen for that purpose, and if you fail to criticise him adversely you are unfaithful to your superior officers. The superintendent thrives only on your shadows of him.

13. As far as possible and as much as in you lies, do not fall into the vulgar error of commending that which may be said or done. Always preserve your critical character and avoid complacency. You must be like Iago: "Nothing if not critical."

14. Don't fail to remark when you hear a certain learned person advocate a method in teaching or discipline: "I tried that years ago and discarded it as unworthy of serious consideration. It proved useless." By this you prove your superior wisdom and your strong perceptive powers. It also shows you have the true principles of pedagogy.

15. Don't fail to make known what a strong influence you possess over your committee. It shows by your oft speaking of it what a power you must have, and what a really influential personage you must be in your community.

16. Regarding educational journals, assure your hearers you never take them, as they contain nothing new. You could write better articles than you ever saw printed in any of the papers.

17. Remarking on teachers' institutes, announce that you have repeatedly been invited to read a paper before them but you have proudly refused. You do not now attend the gatherings as you have found the same persons gathered together every year, and the same old threadbare topics discussed. You can spend your time more profitably.

18. Don't fail to berate soundly the spelling-book and the mental arithmetic. They are obsolete furniture for the schoolroom and you have no need of them.

19. Hesitate not to ventilate your opinions on all subjects introduced in a conversation. It matters little whether you have positive convictions on the topic under consideration, you must claim as if you had, and you will not fail to convince your opponents of your great versatility. You must always be prepared to discuss any subject ranging from the Synthetic Sound System to the Third Gift, from the latest discovered asteroids to the international complications in Samoa.

20. Finally, be particularly nice in your choice of words, in the correctness of your grammar, in the loving care you exercise in your enunciation of all vowels and consonants. You must be a purist in language, as you assuredly are in morals.

One of the best things yet said for professional college athletics is students abandon billiards and other games of a mischievous nature.